



*In the name of Allah: the Compassionate, the Merciful*

## سورة الملك

# AL-MULK

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### Name

The Surah takes its name *al-Mulk* from the very first sentence.

### Period of Revelation

It could not be known from any authentic tradition when this Surah was revealed, but the subject matter and the style indicate that it is one of the earliest Surahs to be revealed at Makkah.

### Theme and Subject Matter

In this surah, on the one hand, the teachings of Islam have been introduced briefly, and, on the other, the people living in heedlessness have been aroused from their slumber in a most effective way. A characteristic of the earliest surahs of the Makkah period is that they present the entire teachings of Islam and the object of the Holy Prophet's mission, not in detail, but briefly, so that they are assimilated by the people easily. Moreover, they are particularly directed to make the people shun heedlessness, to make them think, and to arouse their dormant conscience.

In the first five verses man has been made to realize that the universe in which he lives is a most well organized and fortified Kingdom in which he cannot detect any fault, any weakness or flaw, how ever hard he may try to probe. This Kingdom has been brought from nothing into existence by Allah Almighty Himself and All the powers of controlling, administering and ruling it are also entirely in Allah's hand and His power is infinite. Besides, man has also been told that in this wise system he has not been created without a purpose, but he has been sent here for a test and in this test he can succeed only by his righteous deeds and conduct.

In vv. 6-11, dreadful consequences of disbelief which will appear in the Hereafter have been mentioned, and the people told that Allah, by sending His Prophets, has warned them of these consequences in this very world, as if to say "Now, if you do not believe in what the Prophets say

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and correct your attitude and behavior accordingly, in the Hereafter you will yourself have to admit that you really deserved the punishment that was being meted out to you."

In vv. 12-14, the truth that has been impressed on the minds is that the Creator cannot be unaware of His creation, as if to say: "He is aware of each open and hidden secret of yours, even of the innermost ideas of your hearts. Hence, the right basis of morality is that man should avoid evil, fearing the accountability of the unseen God, whether in the world there is a power to take him to task for this or not, and whether in the world there is a possibility of being harmed by such a power or not. Those who adopt such a conduct in the world alone will deserve forgiveness and a rich reward in the Hereafter."

In vv. 15-23, making allusions, one after the other to those common truths of daily occurrence, which man does not regard as worthy of much attention, he has been invited to consider them seriously. It has been said: "Look: the earth on which you move about with full satisfaction and peace of mind, and from which you obtain your sustenance has been subdued for you by Allah; otherwise this earth might at any time start shaking suddenly so as to cause your destruction, or a typhoon might occur, which may annihilate you completely. Look at the birds that fly above you; it is only Allah Who is sustaining them in the air. Look at your own means and resources: if Allah wills to inflict you with a scourge, none can save you from it; and if Allah wills to close the doors of sustenance on you, none can open them for you. These things are there to make you aware of the truth, but you see them like animals, which are unable to draw conclusions from observations, and you do not use your sight, hearing and minds which Allah has bestowed on you as men; that is why you do not see the right way."

In vv. 24-27, it has been said: "You have ultimately to appear before your God in any case. It is not for the Prophet to tell you the exact time and date of the event. His only duty is to warn you beforehand of its inevitable occurrence. Today you do not listen to him and demand that he should cause the event to occur and appear prematurely before you; but when it does occur, and you see it with your own eyes, you will then be astounded. Then, it will be said to you "This is the very thing you were calling to be hastened."

In vv. 28-29 replies have been given to what the disbelievers of Makkah said against the Holy Prophet (upon whom be peace) and his Companions. They cursed the Holy Prophet and prayed for his and the believers destruction. To this it has been said: "Whether those who call you to the right way are destroyed, or shown mercy by Allah, how will their fate change your destiny? You should look after yourselves and consider who would save you if you were overtaken by the scourge of God? You regard those who believe in God and put their trust in Him as the misguided. A time will come when it will become evident as to who was misguided in actual truth.

In conclusion, the people have been asked this question and left to ponder over it "If the water which has come out from the earth at some place in the desert or hill country of Arabia and upon which depends your whole life activity, should sink and vanish underground, who beside Allah can restore to you this life giving water?"

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﴿ تَبَارَكَ الَّذِي يَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٦٧:١﴾

In Whose Hand	بِيَدِهِ	He	الَّذِي	Blessed is	بَارَكَ
Over	عَلَىٰ	And He is	وَهُوَ	Is he dominion	الْمُلْكُ
able	قَدِيرٌ	Things	شَيْءٌ	All	كُلُّ

Translit	<i>Tabāraka Al-Ladhī Biyadīhi Al-Mulku Wa Huwa `Alá Kulli Shay'in Qadīrun</i>
AhmedAli	وہ ذات بارکت ہے جس کے ہاتھ میں سب حکومت ہے اور وہ ہر چیز پر قادر ہے
Jalandhry	وہ (غا) جس کے ہاتھ میں بادشاہی ہے بڑی برکت والا ہے۔ اور وہ ہر چیز پر قادر ہے
YusufAli	Blessed be He in Whose hands is Dominion: and He over all things Hath Power—
M.Khan	Blessed is He in Whose Hand is the dominion, and He is Able to do all things.
Pickthal	Blessed is He in Whose hand is the Sovereignty, and, He is Able to do all things.
Shakir	Blessed is He in Whose hand is the kingdom, and He has power over all things,

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوْكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۝ وَهُوَ الْعَزِيزُ الْغَفُورُ ۝ 67:2

Death	الْمُوْتَ	Has created	خَلَقَ	Who	الَّذِي
Which of you	أَيْكُمْ	That He may test you	لِيَسْتُوكُمْ	And life	وَالْحَيَاةَ
And He is	وَهُوَ	In deed	عَمَلاً	Is best	أَحْسَنُ
		The Oft-Forgiving	الْعَفُورُ	The All-Mighty	الْعَزِيزُ

Translit	<i>Al-Ladhī Khalaqa Al-Mawta Wa Al-Ḥayāta Liyabluwakum 'Ayyukum 'Aḥsanu 'Amalāan Wa Huwa Al-`Azīzu Al-Ghafīru</i>
AhmedAli	جس نے موت اور زندگی کو پیدا کیا تاکہ تمیں آزمائیں یہیں کہ تم میں کس کے کام اچھے ہیں اور وہ غالب یعنی والا ہے
Jalandhry	اسی نے موت اور زندگی کو پیدا کیا تاکہ تمہاری آزمائش کرے کہ تم میں کون اچھے عمل کرتا ہے۔ اور وہ زبردست (اور) یعنی والا ہے
YusufAli	He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving—
M.Khan	Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;
Pickthal	Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving,
Shakir	Who created death and life that He may try you-- which of you is best in deeds; and He is the Mighty, the Forgiving,

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۖ مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاؤْتٍ ۖ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٦٧﴾

The seven سبع Has created خلق Who الّذي

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Not	مَا	One above another	طَبَّافًا	Heavens	سَمَاوَاتٍ
The creation of	خَلْقٍ	In	فِي	You can see	تَرَى
Fault	نَّقْوَاتٍ	Any	مِنْ	The Most Gracious	الرَّحْمَنُ
Can	هَلْ	The look	الْبَصَرُ	So repeat	فَارْجِعْ
rifts	فُطُورٍ	Any	مِنْ	You see	تَرَى

Translit	Al-Ladhī Khalaqa Sab'a Samāwātīn Ḥibāqāan Mā Tarā Fī Khalqi Ar-Rāḥmāni Min Tafāwutin Fārji'i Al-Baṣara Hal Tarā Min Fuṭūrin
AhmedAli	جس نے سات آسمان اپر تے بنائے تو جان کی اس صنعت میں کوئی خلل نہ دیکھے گا تو پھر نگاہ دوڑا کیا تجھے کوئی شکاف دکھانی دیتا ہے
Jalandhry	اس نے سات آسمان اپر تے بنائے۔ (اے دیکھنے والے) کیا تو (ندا) رحمن کی آفریدیں میں کچھ نفس دیکھتا ہے؟ ذرا الگھ اٹھا کر دیکھ بھلا تجھ کو (آسمان میں) کوئی شکاف نظر آتا ہے؟
YusufAli	He Who created the seven heavens one above another; no want of proportion wilt thou see in the Creation of (Allah) Most Gracious. so turn thy vision again: Seest thou any flaw?
M.Khan	Who has created the seven heavens one above another, you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"
Pickthal	Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts?
Shakir	Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah; then look again, can you see any disorder?

﴿67:4﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتِينَ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

The look	الْبَصَرُ	Repeat	ارْجِعْ	Then	ثُمَّ
To you	إِلَيْكَ	Will return	يَنْقَلِبْ	And yet again	كَرَّتِينَ
And it	وَفُو	In a state of humiliation	خَاسِئًا	The sight	الْبَصَرُ
		Is worn out	حَسِيرٌ		

Translit	Thumma Arji'i Al-Baṣara Karratayni Yanqalib 'Ilayka Al-Baṣaru Khāsi'aan Wa Huwa Ḥasīrun
AhmedAli	پھر دوبارہ نگاہ کرتی ہی طرف نگاہ ناکام لوٹ آئے گی اور وہ تمکل ہوئی ہو گی
Jalandhry	پھر دوبارہ (سے بارہ) نظر کر، تو نظر (ہر بار) تیرے پاس ناکام اور تمکل کر لوٹ آئے گی
YusufAli	Again turn thy vision a second time; (thy) vision will come back to thee dull and discomfited, in a state worn out.
M.Khan	Then look again and yet again, your sight will return to you in a state of humiliation and worn out
Pickthal	Then look again and yet again, thy sight will return unto thee weakened and made dim.
Shakir	Then turn back the eye again and again; your look shall ~ come back to you confused while it is fatigued.

وَلَقَدْ زَيَّنَا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۚ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

﴿67:5﴾

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The heaven	السَّمَاءَ	We have adorned	رَيَّسْنَا	And indeed	وَقَدْ
And We have made such lamps	وَجَعَلْنَا هَمَا	With lamps	بِمَصَابِيحٍ	The nearest	الْدُنْيَا
And We have prepared	وَأَعْتَدْنَا	The devils	لِلشَّيَاطِينَ	(as) missiles to drive away	رُحْمًا
The blazing Fire	السَّعِيرِ	The torment of	عَذَابٍ	For them	لَهُمْ

Translit	Wa Laqad Zayyannā As-Samā'a Ad-Dunyā Bimaṣābiha Wa Ja`alnāhā Rujūmāan Lilshshayāfini Wa 'A'tadnā Lahum 'Adhāba As-Sa`iri
AhmedAli	اور ہم نے دنیا کے آسمان کو پہاگوں سے آساتے کیا ہے اور ہم نے انہیں شیطانوں کو مارنے کے لیے آہ بنا دیا ہے اور ہم نے ان کے لیے بھرپتی آگ کا عذاب تیار کر کھا بے
Jalandhry	اور ہم نے قریب کے آسمان کو (تاروں کے) پہاگوں سے نیت دی۔ اور ان کو شیطان کے مارنے کا آہ بنا دیا اور ان کے لئے دھکتی آگ کا عذاب تیار کر کھا بے
YusufAli	And We have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.
M.Khan	And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayātin (devils), and have prepared for them the torment of the blazing Fire
Pickthal	And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.
Shakir	And certainly We have adorned this lower heaven with lamps and We have made these missiles for the Shaitans, and We have prepared for them the chastisement of burning.

﴿67:6﴾ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابٌ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ

In their Lord	بِرَبِّهِمْ	Disbelieve	كَفَرُوا	And for those who	وَلِلَّذِينَ
And worst indeed is	وَبِئْسَ	Hell	جَهَنَّمَ	Is the torment of	عَذَابٌ
		That destination	الْمَصِيرُ		

Translit	Wa Lilladhīna Kafarū Birabbihim 'Adhābu Jahannama Wa Bi'sa Al-Maṣīru
AhmedAli	اور جنون نے اپنے رب کا انکار کیا ہے ان کے لیے جنم کا عذاب ہے اور وہ بہت ہی بڑی بگہ ہے
Jalandhry	اور جن لوگوں نے اپنے پوروگار سے انکار کیا ان کے لئے جنم کا عذاب ہے۔ اور وہ براٹھ کانہ ہے
YusufAli	For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such) destination.
M.Khan	And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination
Pickthal	And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end!
Shakir	And for those who disbelieve in their Lord is the punishment of hell, and evil is the resort.

﴿67:7﴾ إِذَا أَلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ

Therein	فِيهَا	They are cast	أُلْقُوا	When	إِذَا
The (terrible) drawing in	شَهِيقًا	Of its (breath)	هَا	They will hear	سَمِعُوا

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		Blazes forth	تَفُورُ	As it	وَهِيَ
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Translit	'Idhā 'Ulqū Fīhā Sami 'ū Lahā Shahīqāan Wa Hiya Tafūru
AhmedAli	جب اس میں ڈالے جائیں گے تو اس کے شور کی آواز سنیں گے اور وہ جوش مارتی ہوگی
Jalandhry	جب وہ اس میں ڈالے جائیں گے تو اس کا جیھا پلانا سنیں گے اور وہ جوش مارتی ہوگی
YusufAli	When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth.
M.Khan	When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth
Pickthal	When they are flung therein they hear its roaring as it boileth up,
Shakir	When they shall be cast therein, they shall hear a loud moaning of it as it heaves,

﴿ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۚ كُلُّمَا أُلْقِيَ فِيهَا فَوْجٌ سَالَّهُمْ خَرَّنُتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴾ 67:8

From	من	Bursts up	تمَيَّز	It almost	تَكَادُ
Is case	الْفَحْيَ	Everytime	كُلَّمَا	Fury	الْغَيْظِ ۚ
Will ask them	سَأَمُّهُمْ	A group	فَوْجٌ	Therein	فِيهَا
Come to you	يَأْتِكُمْ	Did no	أَمْ	Its keepers	خَرَّنُتُهَا
		A warner	نَذِيرٌ		

Translit	Takādu Tamayyazu Mina Al-Ghayzī Kullamā 'Ulqiya Fīhā Fawjun Sa'alahum Khazanatuhā'Alam Ya'tikum Nadhīrun
AhmedAli	ایسا معلوم ہو گا کہ جوش کی وجہ سے ابھی پھٹ پڑے گی جب اس میں ایک گروہ ڈالا جائے گا تو ان سے دوزخ کے داروغہ پوچھیں گے کیا تمہارے پاس کوئی ڈرانے والا نہیں آیا تھا
Jalandhry	گویا مارے جوش کے پھٹ پڑے گی۔ جب اس میں ان کی کوئی جماعت ڈالی جائے گی تو دوزخ کے داروغہ ان سے پوچھیں گے کہ تمہارے پاس کوئی بدایت کرنے والا نہیں آیا تھا؟
YusufAli	Almost bursting with fury: every time a Group is cast therein its Keepers will ask "Did no Warner come to you?"
M.Khan	It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"
Pickthal	As it would burst with rage. Whenever a (fresh) host is flung therein the wardens thereof ask them: Came there unto you no warner?
Shakir	Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَبُنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

﴿ 67:9 ﴾

Indeed	فَدْ	Yes	بَلَىٰ	They will say	قَالُوا
But we denied (him)	فَكَذَبُنَا	A warner	نَذِيرٌ	Did come to us	جَاءَنَا

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Sent down	نَزَّلَ	Not	مَا	And we said	وَقُلْنَا
Thing	شَيْءٌ	Any	مِنْ	Allah	اللَّهُ
Only	إِلَّا	You are	أَنْتُمْ	But	إِنْ
great	كَبِيرٌ	Error	ضَلَالٌ	In	فِي

Translit	<i>Qālū Balā Qad Jā'anā Nadhīrun Fakadhdhabnā Wa Qulnā Mā Nazzala Allāhu Min Shay'in 'In 'Antum 'Illā Fī Dalālin Kabīrin</i>
AhmedAli	وَهُمْ كَمَنْ گے ہاں بے شک ہمارے پاس ڈرنے والا آیا تھا پر ہم نے جھٹلا دیا اور کہ دیا کہ الٰہ نے کچھ بھی نازل نہیں کیا تم خود بڑی گمراہی میں پڑے ہوئے ہو
Jalandhry	وَهُمْ كَمَنْ گے کیوں نہیں ضرور ہدایت کرنے والا آیا تھا لیکن ہم نے اس کو جھٹلا دیا اور کہا کہ خدا نے تو کوئی چیز نازل ہی نہیں کی۔ تم تو بڑی غلطی میں (پڑے ہوئے) ہو
YusufAli	They will say: "Yes indeed: a Warner did come to us, but we rejected him and said 'Allah never sent down any (Message): ye are in nothing but an egregious delusion!'"
M.Khan	They will say: "Yes indeed a warner did come to us, but we belied him and said: 'Allāh never sent down anything (of revelation), you are only in great error.'"
Pickthal	They say: Yea, verily, a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error.
Shakir	They shall say: Yea! indeed there came to us a warner, but we rejected (him) and said: Allah has not revealed anything, you are only in a great error.

﴿67:10﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

We but	كُنَّا	If	لَوْ	And they will say	وَقَالُوا
Used our intelligence	نَعْقِلُ	Or	أَوْ	Listened	نَسْمَعُ
Among	فِي	We would have been	كُنَّا	Not	مَا
		The blazing Fire	السَّعِيرِ	The dwellers of	أَصْحَابِ

Translit	<i>Wa Qālū Law Kunnā Nasma 'u 'Aw Na'qilu Mā Kunnā Fī 'Aṣḥābi As-Sa'īri</i>
AhmedAli	اوکھیں گے کہ اگر ہم نے سنایا سمجھا ہوتا تو ہم دوزخیوں میں نہ ہوتے
Jalandhry	اوکھیں گے اگر ہم سنتے یا سمجھتے ہوتے تو دوزخیوں میں نہ ہوتے
YusufAli	They will further say: "Had we but listened or used our intelligence we should not (now) be among the Companions of the Blazing Fire!"
M.Khan	And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"
Pickthal	And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames.
Shakir	And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.

﴿67:11﴾ فَاعْتَرَفُوا بِذَنِّهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

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So away with	فَسُخْنًا	Their sin	بِذَنْبِهِمْ	Then they will confess	فَاعْتَرُفُوا
		The blazing Fire	السَّعِير	The dwellers of	لِأَصْحَابِ

Translit	<i>Fā`tarafū Bidhanbihim Fasuhqāan Li'shābi As-Sa`īri</i>
AhmedAli	پھر وہ اپنے گناہ کا اقرار کر لیں گے سو دوزخی وں پر پھٹکارے
Jalandhry	پس وہ اپنے گناہ کا اقرار کر لیں گے۔ سو دوزخیوں کے لئے (رحمت خدا سے) دوری ہے
YusufAli	They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!
M.Khan	Then they will confess their sin. So, away with the dwellers of the blazing Fire
Pickthal	So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames.
Shakir	So they shall acknowledge their sins, but far will be (forgiveness) from the inmates of the burning fire.

﴿إِنَّ الَّذِينَ يَخْشُونَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾ 67:12

Fear	يَخْشُونَ	Those who	الَّذِينَ	Verily	إِنْ
Theirs will be	لَهُمْ	Unseen	بِالْغَيْبِ	Their Lord	رَبُّهُمْ
A great	كَبِيرٌ	And reward	وَأَجْرٌ	Forgiveness	مَغْفِرَةٌ

Translit	<i>'Inna Al-Ladhīna Yakhshawna Rabbahum Bil-Ghaybi Lahum Maghfiratun Wa 'Ajrūn Kabīrun</i>
AhmedAli	بے شک جو لوگ اپنے رب سے بن دیکھے ڈرتے میں ان کے لیے بخشش اور برا جرے ہے
Jalandhry	(اور) جو لوگ بن دیکھے اپنے پروردگار سے ڈرتے میں ان کے لئے بخشش اور برا عظیم ہے
YusufAli	As for those who fear their Lord unseen for them is Forgiveness and a great Reward.
M.Khan	Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).
Pickthal	Lo! those who fear their Lord in secret, theirs will be forgiveness and a great reward.
Shakir	(As for) those who fear their Lord in secret, they shall surely have forgiveness and a great reward.

﴿وَأَسِرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۝ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝﴾ 67:13

Or	أَوْ	Your talk	قَوْلَكُمْ	And whether you keep secret	وَأَسِرُوا
Verily He is	إِنَّهُ	It	بِهِ	Disclose	اجْهَرُوا
The breasts	الصُّدُورُ	Of what is in	بِذَاتِ	The All-Knower	عَلِيمٌ

Translit	<i>Wa 'Asirrū Qawlakum 'Aw Ajharū Bihi 'Innahu 'Alīmun Bidhāti Aṣ-Ṣudūri</i>
AhmedAli	اور تم اپنی بات کو پھپاؤ یا ظاہر کرو بے شک وہ سیلوں کے بھید خوب جانتا ہے
Jalandhry	اور تم (لوگ) بات پوشیدہ کو یا ظاہر۔ وہ دل کے بھیدوں تک سے واقف ہے
YusufAli	And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.
M.Khan	And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts (of men).

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Pickthal	And keep your opinion secret or proclaim it, lo! He is Knower of all that is in the breasts (of men).
Shakir	And conceal your word or manifest it; surely He is Cognizant of what is in the hearts.

﴿67:14﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ الْلَّطِيفُ الْخَبِيرُ

Who	مَنْ	He know	يَعْلَمُ	Should not	أَلَا
The Most Kind and Courteous	اللَّطِيفُ	And He is	وَهُوَ	Created	خَلَقَ
		The All-Aware	الْحَمِيرُ		

Translit	'Alā Ya'lamu Man Khalaqa Wa Huwa Al-Laṭīfu Al-Khabīru
AhmedAli	بھلا وہ نہیں جانتا جس نے (سب کو) پیدا کیا وہ بڑا باریک میں خبردار ہے
Jalandhry	بھلا جس نے پیدا کیا وہ بے خبر ہے؟ وہ تو پوشیدہ باتوں کا جانے والا اور (ہر چیز سے) آگاہ ہے
YusufAli	Should He not know— He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them).
M.Khan	Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).
Pickthal	Should He not know what He created? And He is the Subtile, the Aware.
Shakir	Does He not know, Who created? And He is the Knower of the subtleties, the Aware.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ

67:15

Has made	جَعَلَ	Who	الَّذِي	He it is	هُوَ
Subservient	ذُلُّا	The earth	الْأَرْضُ	For you	لَكُمْ
The path thereof	مَنَّاكِهَا	In	فِي	So walk	فَامْشُوا
His provision	رِزْقُهُ	Of	مِنْ	And eat	وَكُلُوا
		Will be the Resurrection	النُّشُورُ	And to Him	وَإِلَيْهِ

Translit	<i>Huwa Al-Ladhī Ja`ala Lakumu Al-'Arda Dhalūlāan Fāmshū Fī Manākibihā Wa Kulū Min Rizqihī Wa 'Ilayhi An-Nushūru</i>
AhmedAli	وہی تو بے جل نے تمہارے لیے زمین کو نرم کر دیا ہو تم اس کے راستوں میں چلو پھر اور الہ کے رزق میں سے کھاؤ اور اسی کے پاس پھر کر جانا ہے
Jalandhry	وہی تو بے جل نے تمہارے لئے زمین کو نرم کیا تو اس کی راہوں میں چلو پھر اور غذا کا (دیا ہو) رزق کھاؤ اور تم کو اسی کے پاس (قبوں سے) نکل کر جانا ہے
YusufAli	It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.
M.Khan	He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.
Pickthal	He it is Who hath made the earth subservient unto you, so Walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead).
Shakir	He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His

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sustenance, and to Him is the return after death.

﴿۶۷:۱۶﴾ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

Over	فِي	He Who is	مَنْ	Do you feel secure (from)	أَمِنْتُمْ
He will cause to sink	يَخْسِفَ	That	أَنْ	The heaven	السَّمَاءِ
So when	فَإِذَا	The earth	الْأَرْضَ	With you	بِكُمُ
		shakes	تَمُورُ	It	هِيَ

Translit	'A'amintum Man Fī As-Samā'i 'An Yakhsifa Bikumu Al-'Arda Fa'idhā Hiya Tamūru
AhmedAli	کیا تم اس سے ڈرتے نہیں جو آسمان میں ہے کہ وہ تمہیں زمین میں دھنادے پس لیا کیا وہ لرزنے لگے
Jalandhry	کیا تم اس سے جو آسمان میں ہے بے خوف ہو کہ تم کو زمین میں دھنادے اور وہ اس وقت حرکت کرنے لگے
YusufAli	Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?
M.Khan	Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it as in an should quake?
Pickthal	Have ye taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed?
Shakir	Are you secure of those in the heaven that He should not make the earth to swallow you up? Then lo! it shall be in a state of commotion.

﴿۶۷:۱۷﴾ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۝ فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ

He Who is	مَنْ	Do you feel secure from	أَمِنْتُمْ	Or	أَمْ
That	أَنْ	The heaven	السَّمَاءِ	Over	فِي
A violent whirlwind	حَاصِبًا ۝	Against you	عَلَيْكُمْ	He send	يُرْسِلَ
My Warning	نَذِيرٌ	How has been	كَيْفَ	They you shall know	فَسَتَعْلَمُونَ

Translit	'Am 'Amintum Man Fī As-Samā'i 'An Yursila 'Alaykum Ḥāṣibāan Fasata'lāmūna Kayfa Nadhīri
AhmedAli	کیا تم اس سے نذر ہو گئے ہو جو آسمان میں ہے وہ تم پر پتھر بر سادے پھر تمہیں معلوم ہو جائے گا کہ میرا ذرا ناکیا ہے
Jalandhry	کیا تم اس سے جو آسمان میں ہے نذر ہو کہ تم پر کنکر بھری ہو اچھوڑ دے۔ سو تم عنقیب جان لو گے کہ میرا ذرا ناکیا ہے
YusufAli	Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning?
M.Khan	Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.
Pickthal	Or have ye taken security from Him Who is in the heaven that He will not let loose on you a hurricane? But ye shall know the manner of My warning.
Shakir	Or are you secure of those in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning.

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﴿ وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٌ ﴾ 67:18

Those	الَّذِينَ	Denied	كَذَّبَ	And indeed	وَلَقَدْ
Before them	مِنْ قَبْلِهِمْ	Before them	مِنْ قَبْلِهِمْ	Before them	مِنْ قَبْلِهِمْ
My denial	نَكِيرٌ	Was	كَانَ	They how terrible	فَكَيْفَ

Translit	Wa Laqad Kadhdhaba Al-Ladhina Min Qablihim Fakayfa Kana Nakir	
AhmedAli		اور ان سے پہلے لوگ بھی جھٹلا پکھے میں پھر بھاری ناراٹھلی کا کیا نتیجہ ہوا
Jalandhry		اور جو لوگ ان سے پہلے تھے انہوں نے بھی جھٹلا یا تھا وہ (دیکھ لوکہ) میرا کیا عذاب ہوا
YusufAli	But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)?	
M.Khan	And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?	
Pickthal	And verily those before them denied, then (see) the manner of My wrath (with them)!	
Shakir	And certainly those before them rejected (the truth), then how was My disapproval.	

أَوْلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضُنَّ ۝ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ ۝ إِنَّهُ بِكُلِّ شَيْءٍ

﴿ ۶۷:۱۹ بَصِيرٌ ﴾

To	إِلَى	See	يَرَوْا	Do they not	أَوْلَمْ
Spreading out their wings	صَافَاتٍ	Above them	فَوْقَهُمْ	The birds	الطَّيْرِ
Upholds them	يُمْسِكُهُنَّ	None	مَا	And folding them in	وَيَقْبِضُنَّ ۝
Verily He is	إِنَّهُ	The Most Gracious	إِلَّا الرَّحْمَنُ ۝	Except	إِلَّا
The All-Seeer	بَصِيرٌ	Thing	شَيْءٌ	Of every	بِكُلِّ

Translit	'Awalam Yaraw 'Ilá At-Tayri Fawqahum Ṣāffātin Wa Yaqbiḍna Mā Yumsikuhunna 'Illa Ar-Rahmānu 'Innahu Bikulli Shay'in Baṣīrun	
AhmedAli		اور کیا انہوں نے اپنے اپنے پنڈوں کو پکھو لئے اور سکھیتے ہوئے نہیں دیکھا جنہیں رحمان کے سوا کوئی نہیں تھام رہا بے شک وہ ہر چیز کو دیکھ رہا ہے
Jalandhry		کیا انہوں نے اپنے سروں پر اڑتے ہوئے جانوروں کو نہیں دیکھا جو پروں کو پھیلانے رہتے میں اور ان کو سکھی بھی لیتے میں۔ خدا کے سوا انہیں کوئی تھام نہیں سکتا۔ بے شک وہ ہر چیز کو دیکھ رہا ہے
YusufAli	Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: truly it is He that watches over all things.	
M.Khan	Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the All-Seeer of everything.	
Pickthal	Have they not seen the birds above them spreading out their wings and closing them? Naught upholdeth them save the Beneficent. Lo! He is Seer of all things.	
Shakir	Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent Allah? Surely He sees everything.	

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أَمَّنْ هَذَا الَّذِي هُوَ جُنْدُ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ ۝ إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

﴿67:20﴾

That can	الَّذِي	This	هَذَا	Who is	أَمَّنْ
To you	لَكُمْ	Any army	جُنْدٌ	Be	هُوَ
The Most Gracious	الرَّحْمَنِ ۝	besides	مِنْ دُونِ	To help you	يَنْصُرُكُمْ
But	إِلَّا	The disbelievers (are in)	الْكَافِرُونَ	Nothing	إِنْ
		delusion	غُرُورٍ	In	فِي

Translit	'Amman Hādhā Al-Ladhī Huwa Jundun Lakum Yanṣurukum Min Dūni Ar-Rāḥmāni 'Inī Al-Kāfirūna 'Illā Fī Ghurūrin
AhmedAli	بِحَلَّوْهْ تَمَارِاكُونْ سَاكِنْكَرْ بَيْهْ جُورْمَنْ كَمْ مَقْبَلَهْ مِنْ تَمَارِي مَدْكَرْ كَمْ كَافِرْ تُودْهُوكَرْ مِنْ پِرْ بَيْهْ مِنْ
Jalandhry	بِحَلَّا إِيمَاسَا كُونْ بَيْهْ جُورْنَادَا كَمْ سَا تَمَارِي مَدْكَرْ كَمْ كَافِرْ تُودْهُوكَرْ مِنْ بِيْسَنْ
YusufAli	Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelievers.
M.Khan	Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion
Pickthal	Or who is he that will be an army unto you to help you instead of the Beneficent? The disbelievers are in naught but illusion.
Shakir	Or who is it that will be a host for you to assist you besides the Beneficent Allah? The unbelievers are only in deception.

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۝ بَلْ لَجُوا فِي عُتُّوٍ وَنُفُورٍ ﴿67:21﴾

That	الَّذِي	This	هَذَا	Who is	أَمَّنْ
He should withhold	أَمْسَكَ	If	إِنْ	Can provide for you	يَرْزُقُكُمْ
They continue to	لَجُوا	Nay but	بَلْ	His provision	رِزْقَهُ ۝
And (they) flee (from the truth)	وَنُفُورٍ	Pride	عُتُّوٍ	Be in	فِي

Translit	'Amman Hādhā Al-Ladhī Yarzuquku 'In 'Amsaka Rizqahu Bal Lajjū Fī 'Utūwin Wa Nufūrin
AhmedAli	بِحَلَّوْهْ كُونْ بَيْهْ جُورْمَنْ دَيْهْ كَافِرْ بَنْدَكَرْ لَجُوا كَمْ كَجْنَنْ مِنْ بَلْكَهْ وَهْ سَرْكَشِي اُورْنَفَرْتْ مِنْ اِيْلَهْ بَيْهْ مِنْ
Jalandhry	بِحَلَّا كَلَّا كَلَّا بَنْدَكَرْ لَجُوا كَمْ كَجْنَنْ مِنْ بَلْكَهْ وَهْ سَرْكَشِي اُورْنَفَرْتْ مِنْ اِيْلَهْ بَيْهْ مِنْ
YusufAli	Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the Truth).
M.Khan	Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).
Pickthal	Or who is he that will provide for you if He should withhold His providence? Nay, but they are set in pride and frowardness.

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Sura # 67 – 30 Verses - Makkah

سورة الملک

Shakir	Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.
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﴿67:22﴾ أَفَمَنْ يَمْشِي مُكِبًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطِ مُسْتَقِيمٍ

Bent down without seeing	مُكِبًا	Walks	يَمْشِي	Is he who	أَمَنْ
More rightly guided	أَهْدَىٰ	His face	وَجْهِهِ	On	عَلَىٰ
Upright	سَوِيًّا	Walks	يَمْشِي	Or he who	أَمَنْ
A Straight	مُسْتَقِيمٍ	Way	صِرَاطِ	On	عَلَىٰ

Translit	'Afaman Yamshī Mukibbāan 'Alá Wajhihi 'Ahdá 'Amman Yamshī Sawīyāan 'Alá SirāṭinMustaqīmin
AhmedAli	پس کیا وہ شخص بوانے منہ کے بل اونہا پلتا ہے وہ زیادہ راہ راست پر ہے یا وہ جو سیدھے راستے پر سیدھا پلا جاتا ہے
Jalandhry	بھلا جو شخص چلتا ہوا منہ کے بل گرپتا ہے وہ سیدھے راستے پر ہے یا وہ جو سیدھے راستے پر برابر چل رہا ہو؟
YusufAli	Is then one who walks headlong, with his face grovelling, better guided—or one who walks evenly on a Straight Way?
M.Khan	Is he who walks (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on a Straight Way (i.e. Islamic Monotheism)?
Pickthal	Is he who goeth groping on his face more rightly guided, or he who walketh upright on a straight road?
Shakir	What! is he who goes prone upon his face better guided or he who walks upright upon a straight path?

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْدَةَ ۝ قَلِيلًا مَا تَشْكُرُونَ

﴿67:23﴾

Who	الَّذِي	It is He	هُوَ	Say	قُلْ
For you	لَكُمْ	And made	وَجَعَلَ	Has created you	أَنْشَأَكُمْ
And hearts	وَالْأَفْدَةَ ۝	And seeing	وَالْأَبْصَارَ	Hearing	السَّمْعَ
You give thanks	تَشْكُرُونَ	That	مَا	Little	قَلِيلًا

Translit	Qul Huwa Al-Ladhī 'Ansha'akum Wa Ja`ala Lakumu As-Sam`a Wa Al-'Absāra Wa Al-'Afīdata Qalīlān Mā Tashkuruṇa
AhmedAli	کہ دو اسی نے تم کو پیدا کیا ہے اور تمہارے لیے کان اور آنکھ اور دل مجھی بنائے میں (مگر) تم بہت ہی کم شکر کرتے ہو
Jalandhry	کہو وہ نہایت توبے جس نے تم کو پیدا کیا۔ اور تمہارے کان اور آنکھیں اور دل بنائے (مگر) تم کم احشان مانتے ہو
YusufAli	Say: "It is He Who has created you (and made you grow) and made for you the faculties of hearing, seeing, and understanding: little thanks it is ye give."
M.Khan	Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.
Pickthal	Say (unto them, O Muhammad): He it is who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye!
Shakir	Say: He it is Who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks.

# The Holy Quran

The Sovereignty

Sura # 67 – 30 Verses - Makkah

سورة الملک

﴿قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ﴾ 67:24

Who	الَّذِي	I is He	هُوَ	Say	قُلْ
The earth	الْأَرْضِ	In	فِي	Has created you	ذَرَأَكُمْ
		Shall you be gathered	تُحْشَرُونَ	And to Him	وَإِلَيْهِ

Translit	Qul Huwa Al-Ladhī Dhara'akum Fī Al-'Arḍi Wa 'Ilayhi Tuḥsharūna
AhmedAli	کہ دو اسی نے تمہیں زمین میں پھیلایا ہے اور اسی کے پاس جمع کر کے لانے جاؤ گے
Jalandhry	کہ دو کہ وہی ہے جس نے تم کو زمین میں پھیلایا اور اسی کے رو برو تم جمع کئے جاؤ گے
YusufAli	Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together."
M.Khan	Say: "It is He Who has created you from the earth, and to Him shall you be gathered (in the Hereafter)."
Pickthal	Say: He it is Who multiplieth you in the earth, and unto Whom ye will be gathered.
Shakir	Say: He it is Who multiplied you in the earth and to Him you shall be gathered.

﴿وَيَقُولُونَ مَتَىٰ هُدَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ﴾ 67:25

Will this	هُدَا	When	مَئِي	And they say	وَيَقُولُونَ
You are	كُنْتُمْ	If	إِنْ	Promise (come to pass)	الْوَعْدُ
		Telling the truth	صَادِقِينَ		

Translit	Wa Yaqūlūna Matā Hādhā Al-Wa`du 'In Kuntum Ṣādiqīna
AhmedAli	اور وہ کہتے ہیں کہ یہ وعدہ کب ہو گا اگر تم پچے ہو
Jalandhry	اور کافر کہتے ہیں کہ اگر تم پچے ہو تو یہ وعدہ کب (پورا) ہو گا؟
YusufAli	They ask: When will this promise be (fulfilled)? If ye are telling the truth.
M.Khan	They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?"
Pickthal	And they say: When (will) this promise (be fulfilled), if ye are truthful?
Shakir	And they say: When shall this threat be (executed) if you are truthful?

﴿قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ﴾ 67:26

The knowledge	الْعِلْمُ	Is only	إِنَّمَا	Say	قُلْ
And only	وَإِنَّمَا	Allah	اللَّهُ	With	عِنْدَ
A plain	مُّبِينٌ	A warner	نَذِيرٌ	I am	أَنَا

Translit	Qul 'Innamā Al-'Ilmu 'Inda Allāhi Wa 'Innamā 'Anā Nadhīrun Mubīnun
AhmedAli	کہ دو اس کی خبر تو اہل ہی کو بے اور میں تو صاف صاف ڈرانے والا ہوں

# The Holy Quran

The Sovereignty

Sura # 67 – 30 Verses - Makkah

سورة الملک

Jalandhry	کہ دوں کا علم نہیں کو ہے۔ اور میں تو کھول کھول کر ڈر سانے دینے والا ہوں				
YusufAli	Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public."				
M.Khan	Say (O Muhammad SAW): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."				
Pickthal	Say: The knowledge is with Allah only, and I am but a plain warner;				
Shakir	Say: The knowledge (thereof is only with Allah and I am only a plain warner.				

﴿فَلَمَّا رَأَوْهُ زُلْفَةً سِيَّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَعُونَ﴾ 67:27

Approaching	زُلْفَةً	They will see it	رَأَوْهُ	But when	فَلَمَّا
Those who	الَّذِينَ	The faces of	وُجُوهُ	Will be displeased	سِيَّئَتْ
This is (the promise)	هَذَا	And it will be said	وَقِيلَ	Disbelieve	كَفَرُوا
For it	بِهِ	You were	كُنْتُمْ	Which	الَّذِي
				calling	تَدَعُونَ

Translit	Falammā Ra'awhu Zulfatan Sī'at Wujūhu Al-Ladhīna Kafarū Wa Qīla Hādhā Al-Ladhī Kuntum Bihi Tadda 'una
AhmedAli	پھر جب وہ اسے قریب دیکھیں گے تو ان کی صورتیں بگڑ جائیں گی جو کافریں اور کامباٹنے کا یہ وہی ہے جسے تم دیا میں مانگا کرتے تھے
Jalandhry	سوجب وہ دیکھ لیں گے کہ وہ ( وعدہ) قریب آگیا تو کافروں کے منہ بڑے ہو جائیں گے اور ( ان سے) کامباٹنے کا کہ یہ وہی ہے جس کے تم خواستگار تھے
YusufAli	At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled) which ye were calling for!"
M.Khan	But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!"
Pickthal	But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said (unto them): This is that for which ye used to call.
Shakir	But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for.

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيْ أَوْ رَحْمَنَا فَمَنْ يُحِيْرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ

﴿67:28﴾

If	إِنْ	Have you seen	أَرَأَيْتُمْ	Say	قُلْ
And those	وَمَنْ	Allah	اللَّهُ	Destroys me	أَهْلَكَنِي
He bestows His Mercy on us	رَحْمَنَا	Or	أَوْ	With me	مَعِيْ
The disbelievers	الْكَافِرِينَ	Can save	يُحِيْرُ	Who	فَمَنْ
A painful	أَلِيمٍ	Torment	عَذَابٍ	From	مِنْ

Translit	Qul 'Ara'aytum 'In 'Ahlakaniya Allāhu Wa Man Ma 'i 'Aw Rahīmanā Faman Yujīru Al-Kāfirīna Min 'Adhābin 'Alīmīn
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# The Holy Quran

The Sovereignty

Sura # 67 – 30 Verses - Makkah

سورة الملک

AhmedAli	کہ دو بھلادیکھو تو سی اگر الٰہ مجھے اور میرے ساتھ والوں کو بھلک کرے یا ہم پر رحم کرے پھر وہ کون ہے جو منکروں کو دردناک عذاب سے بچا سکے
Jalandhry	کوکہ بھلادیکھو تو اگر خدا مجھ کو اور میرے ساتھیوں کو بھلک کرے یا ہم پر مربانی کرے۔ تو کون ہے کافروں کو کو دینے والے عذاب سے پناہ دے؟
YusufAli	Say: "See ye?— If Allah were to destroy me, and those with me, or if He bestows His Mercy on us— yet who can deliver the Unbelievers from a grievous Penalty?"
M.Khan	Say (O Muhammad SAW): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?"
Pickthal	Say (O Muhammad): Have ye thought: Whether Allah causeth me (Muhammad) and those with me to perish or hath mercy on us, still, who will protect the disbelievers from a painful doom?
Shakir	Say: Have you considered if Allah should destroy me and those with me-- rather He will have mercy on us; yet who will protect the unbelievers from a painful punishment?

﴿ قُلْ هُوَ الرَّحْمَنُ أَمَنَا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٌ ﴾ 67:29

The most Gracious	الرَّحْمَنُ	He is	هُوَ	Say	قُلْ
And in Him	وَعَلَيْهِ	In Him	بِهِ	We believe	آمَنَا
Who is it	مَنْ	So you will come to know	فَسَتَعْلَمُونَ	We put our trust	تَوَكَّلْنَا ۖ
Error	ضَلَالٍ	In	فِي	That is	هُوَ
				manifest	مُّبِينٌ

Translit	Qul Huwa Ar-Rahmānu 'Āmannā Bihi Wa 'Alayhi Tawakkalnā Fasata 'lamūna Man Huwa Fī Dālālin Mubīnīn
AhmedAli	کہ دوہی رحمن ہے ہم اس پر ایمان لائے اور اسی پر ہم نے بھروسہ بھی کر کھاپس عنقیب تم جان لو گے کون صریح گمراہی میں ہے
Jalandhry	کہ دوکہ وہ تو (نمائے) رحمن (ہے) ہم اسی پر ایمان لائے اور اسی پر بھروسہ رکھتے ہیں۔ تم کو جلد معلوم ہو جائے گا کہ صریح گمراہی میں کون پڑ رہا تھا
YusufAli	Say: "He is (Allah) Most Gracious: we have believed in Him, and on Him have we put our trust: so soon will ye know which (of us) it is that is in manifest error."
M.Khan	Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."
Pickthal	Say: He is the Beneficent. In Him we believe and in Him we put our trust. And ye will soon know who it is that is in error manifest.
Shakir	Say: He is the Beneficent Allah, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error.

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤِكُمْ غَوْرًا فَمَنْ يَأْتِيْكُمْ بِمَا إِعْنَى مَعِينٌ ﴾ 67:30

If	إِنْ	Have you seen	أَرَأَيْتُمْ	Say	قُلْ
Sunk away	غَوْرًا	Your water	مَاؤِكُمْ	Became	أَصْبَحَ
With water	عَاءٍ	Can supply you	يَأْتِيْكُمْ	Who then	فَمَنْ
				flowing	مَعِينٌ

Translit	Qul 'Ara'aytum 'In 'Aṣbahā Mā'uukum Ghawrāan Faman Ya'tikum Bimā'in Ma 'inīn
AhmedAli	کہ دو بھلادیکھو تو سی اگر تمہارا پانی نشک ہو جائے تو وہ کون ہے جو تمہارے پاس صاف پانی لے آئے گا

# The Holy Quran

The Sovereignty

Sura # 67 – 30 Verses - Makkah

سورة الملک

Jalandhry	کوکہ بھلا دیکھو تو اگر تم سارا پانی (جو تم پیتے ہو اور برتے ہو) خنک ہو جائے تو (خدا کے) سو اکون ہے جو تم سارے لئے شیئیں پانی کا چشمہ بھالائے
YusufAli	Say: "See ye?— If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?"
M.Khan	Say (O Muhammad SAW): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"
Pickthal	Say: Have ye thought: If (all) your water were to disappear into the earth, who then could bring you gushing water?
Shakir	Say: Have you considered if your water should go down, who is it then that will bring you flowing water?